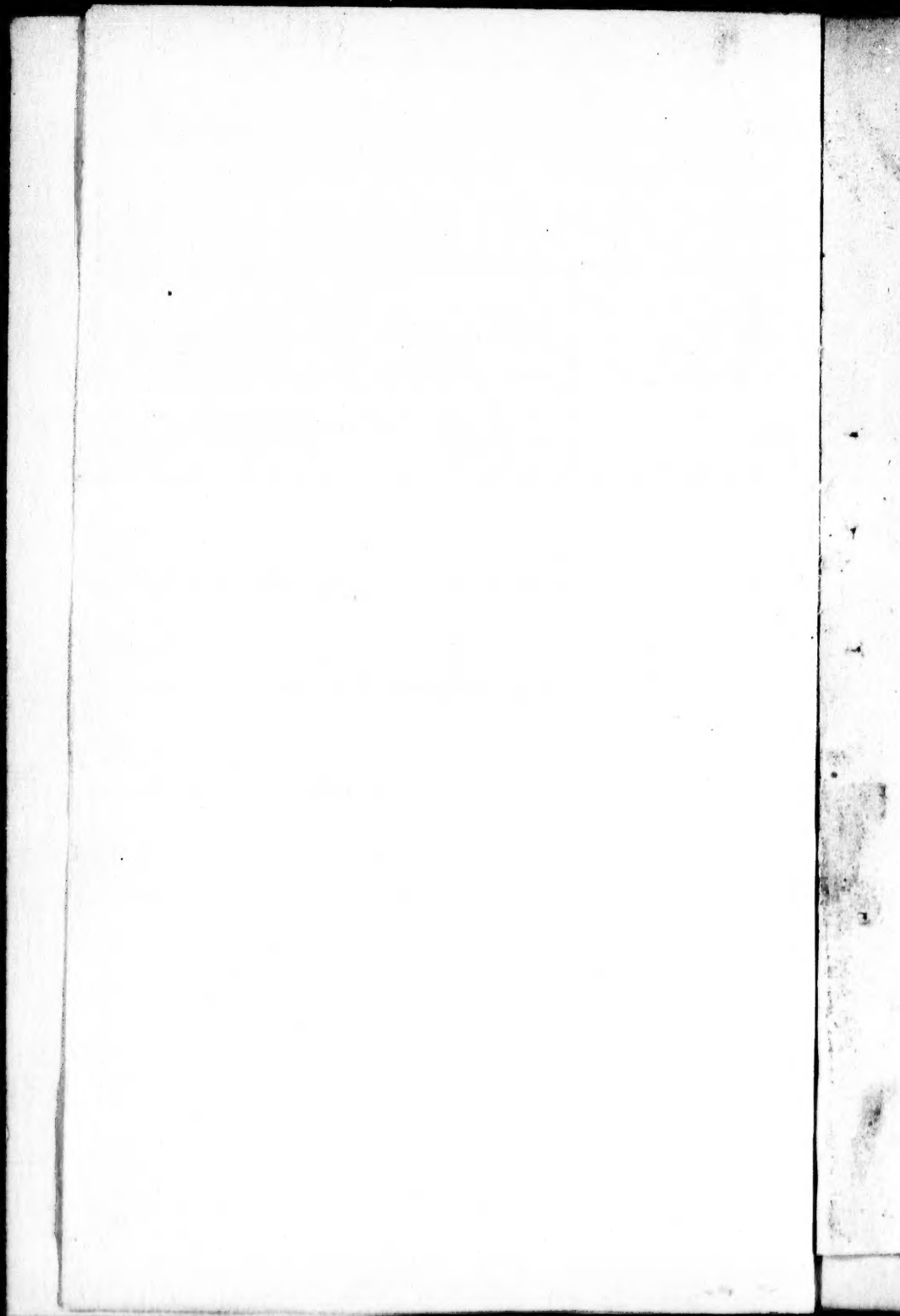
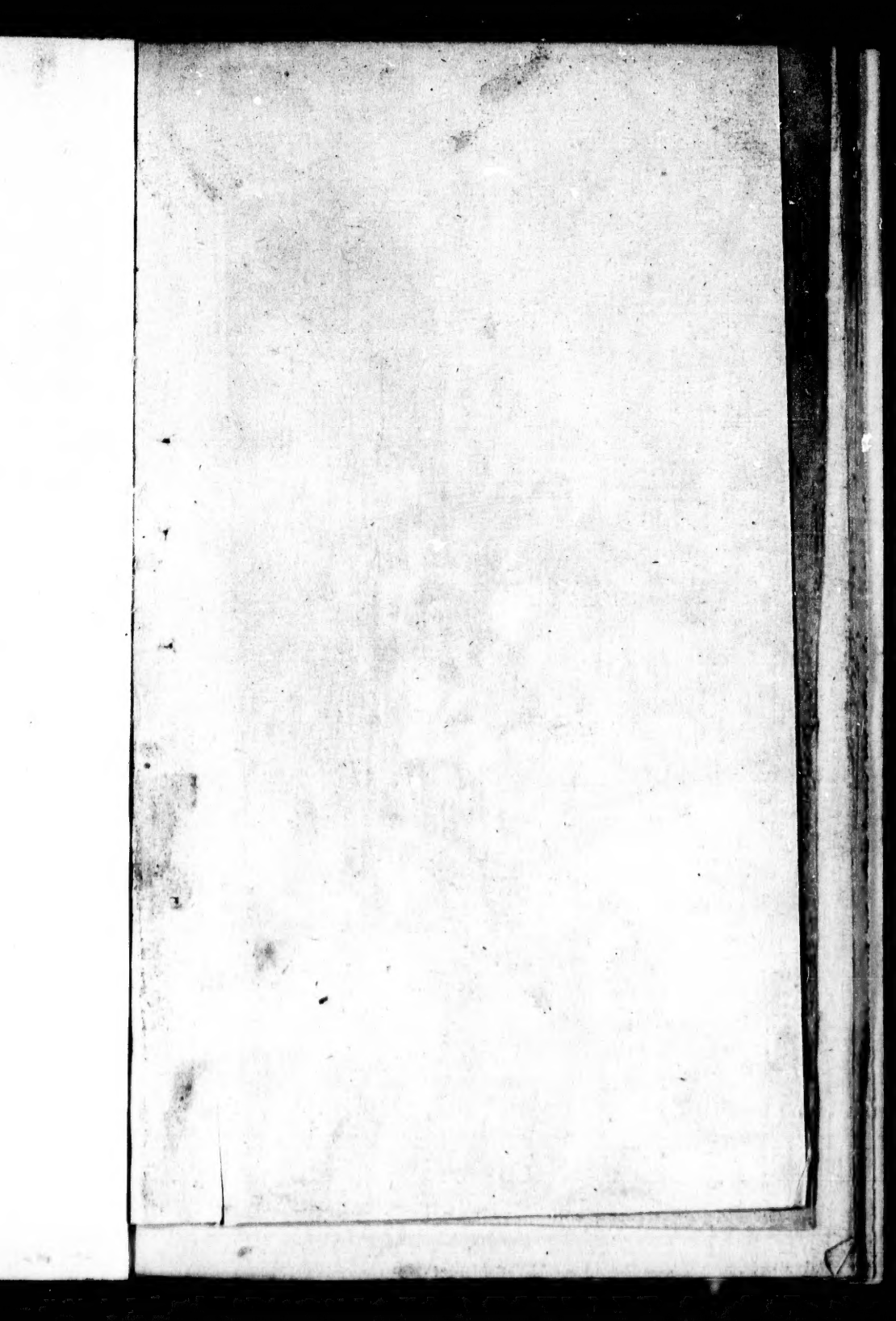








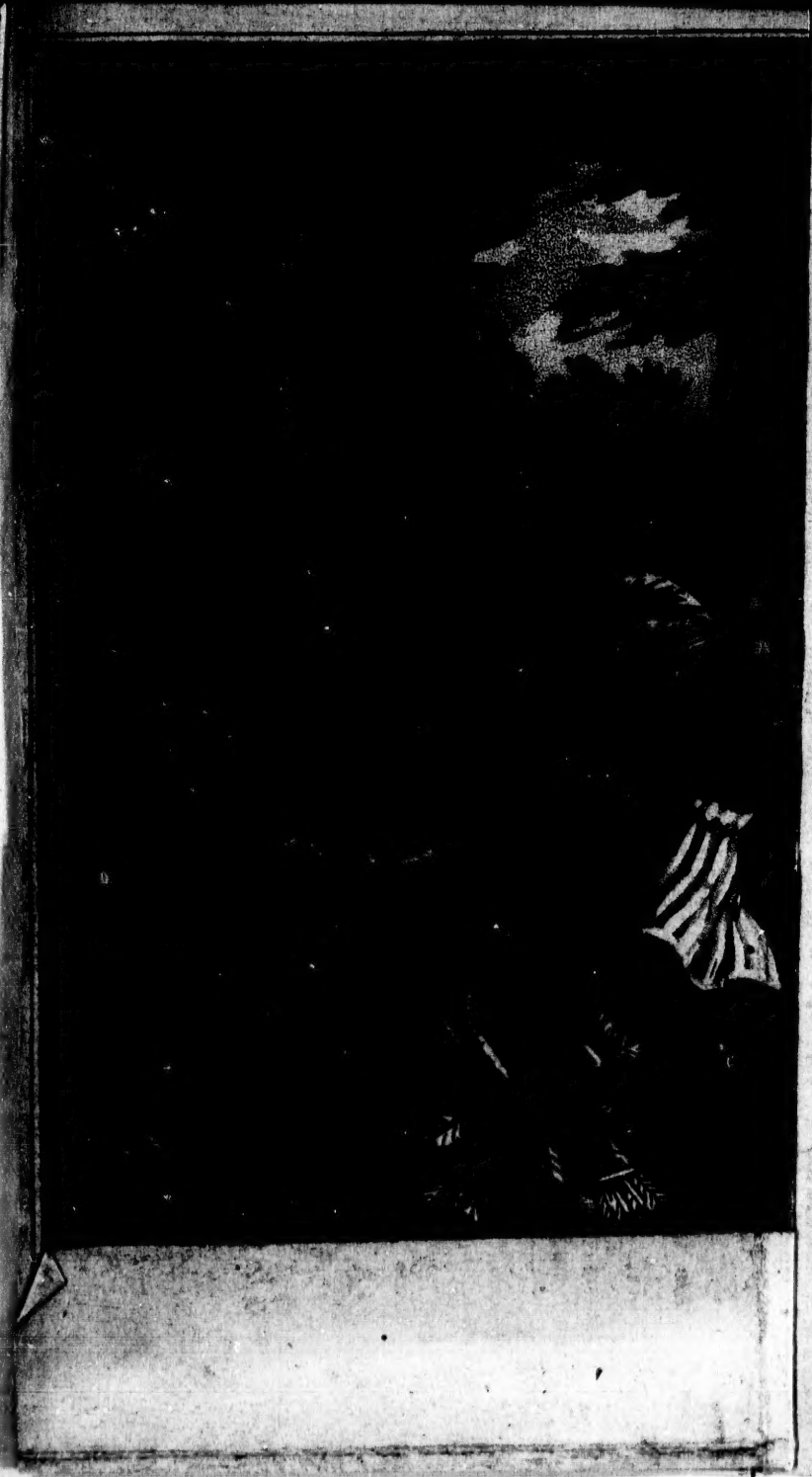
The Dance of the Calumet of the Sun, or Pipe of peace, performed on most So

London. Pub. by T. Tegg, Jan^y. 11-18.



ned on most Solemn occasions, by the Indian Nations, in North America.

y T. Tegg, Jan^y. 11. 1802.



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SEIZURE
OF THE SHIP
INDUSTRY,
BY A CONSPIRACY,
And the consequent
SUFFERINGS
OF
Capt. James Fox and his Companions;
THEIR CAPTIVITY
Among the Esquimaux Indians in North America;
AND THE MIRACULOUS
ESCAPE OF THE CAPTAIN;
The Disasters which attended the Mutineers;
INTERSPERSED WITH
ANECDOTES, DESCRIPTIONS, &c.
ALSO,
THE PROVIDENTIAL ESCAPE AND SUFFERINGS
OF
CAPTAIN BOYCE,
In the Year 1727.

LONDON:
Printed for THOMAS TEGG, 111, Cheapside.

PRICE ONLY SIXPENCE.

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SEIZURE

OF THE SHIP

INDUSTRY,

By a Conspiracy;

AND THE CONSEQUENT

SUFFERINGS OF CAPTAIN JAMES FOX

And his Companions.



EARLY in the 17th century the Ship Industry, Captain James Fox, sailed on a fishing voyage to Hudson's Bay, at which place they arrived after a good passage. They commenced the fishery, which was for some time very successful. This done, they shaped their course for Cumberland Island, in order to water their ship, preserve the fish, and procure skins. For the last purpose they had fitted up the long boat. The Industry now lay in a small creek on the north side of the island; and not meeting with the expected success, their departure was considerably retarded.

The weather now became extremely cold, and provisions very short, except the preserved fish, which they began to get weary off. In order to facilitate their departure from Cumberland Island, the captain and some of the officers would frequently go in the long boat to different parts of the island in quest of furs and game for the supply of the crew; and in some parts, the latter was found in great quantity.

The season being now considerably advanced, and the ship's cargo not completed, Capt. Fox was resolved to remove to a more convenient harbour; and to station the ship there during the winter; which intelligence was communi-

A 2

cated to the crew, the captain and others having, for the last time, gone in the long boat after water and game.

Previous to their departure from the creek, the crew took the opportunity of consulting together during his absence ; and immediately entered into a conspiracy to run away with the vessel, at a certain time when the signal should be given.

On the captain's return, the ship was ordered to be got under weigh, and as the wind was not then altogether favourable, they stretched across towards the Eskimaux shore, where they were frequently intercepted by the floating ice, which they steered clear off with some difficulty. They now fell in with a vast quantity of whales, but the weather being too boisterous, they did not attempt to hoist out their boats.

The New England Whales are of several kinds : the right, or whalebone whale is very bulky, measuring sixty or seventy feet in length. Instead of scales, it has a soft, smooth skin. On each side is a fin, from five to eight feet long, which they use only in turning themselves, unless when young, and carried by the dam on the flukes of her tail ; at which time they clasp their fins about her, to hold themselves firm. This fish, when brought forth, is about twenty feet long, and of little value ; but then the dam is very fat. At a year old, when they are called short-heads, they are very fat, and yield fifty barrels of oil ; at which time the dam, though of great bulk, will not yield more than thirty. At two years old, they receive the name of stunto, being stunted after weaning, and will then yield generally from twenty-four to twenty-eight barrels. After this, they are termed ocell-fish, their age being unknown, and only guessed at by the length of the bones in their mouths.

The eyes of the whale are not larger than those of an ox, and are placed in the back part of the head, where the animal is broadest. In place of ears, it has two small holes hardly perceptible ; but within the head, immediately under those, are organs well formed, by which it has an acute sensation of sound. It has two pipes on the top of the head, that serve the double office of breathing and discharging the water it has swallowed, which is thence often spurted to a considerable height, and in great quantity.

The mouth is between four and five fathoms wide, and the lips broad and thick, and of enormous weight. The animal has no teeth, and its gullet is very narrow. The tongue is about eighteen feet long, and ten broad, covered with thick

hairs like those of a horse, and fastened to those bones in the upper jaw which are called whale-bone. The female seldom brings forth more than one young at a time; the male is between sixty and seventy feet long, but the female of a larger size.

The fin-back whale is distinguished from the right whale by having a fin on the back, from two feet and a half to four feet long; and the bunch, or humpback whale, by having a bunch in place of the fin in the preceding kind.

The spermaceti whale is nearly of the same dimensions, but is of a greyish colour, whereas the others are black. This species has likewise a hump on the back, but no whale-bone in the mouth; instead of which, there are rows of fine teeth in each jaw about five or six inches long.

The whales in general are gregarious, but the different species keep separate. They are sometimes found to the number of a hundred, in a skull or shoal; and they are great travellers. In the autumn, the whalebone whales go westward, and in the spring, eastward.

We shall now return to the Industry. The watch on the look-out having descried the main land, the ship was ordered to put about, which was accordingly done. They now stood direct to weather the island, had this course been pursued, but John Hardey, the boatswain, ordered the ship to be hove to. This being the signal, the conspirators immediately began to carry their nefarious project into execution: putting a small stock of provisions into one of the boats, some fire-arms, and powder, they forced Capt. Fox and six more on board, to encounter the dangers of the ocean.

The expostulations of the captain and his officers had no effect; the ring-leaders were deaf to humanity: the boat was immediately cut adrift, and the ship steered for Diggis Island, where they soon arrived. Here, Hardey, the captain of the mutineers, and four more of the ring-leaders went on shore to furnish the ship with wild fowl and other necessaries.

They penetrated a thick wood, wherein the native Indians were concealed, who immediately rushed on them and cut them to pieces, except Richard Ward, who ran towards the boat and pushed off instantly, but not without receiving many wounds from their darts, and other instruments of war.

Charles Price now took the command of the vessel upon him; and being fearful of another attack from the natives, if they landed, accordingly shaped their course through

Hudson's Strait, and touched on the north coast of Labrador, where they furnished the ship with a small stock of water and wild fowl. They then sailed for Halifax; but the weasher setting in against them, with frequent gales of wind, they were quite worn out with fatigue, and want of proper nourishment. They had not hands sufficient to work the ship; and the intense cold frequently occasioned them to let the vessel drive at the mercy of the gale. At length, after many struggles, they reached the Bell-land Straits, where they were picked up by a small sloop bound to Newfoundland. They were all so weak, that they were no longer able to navigate the ship without the assistance of the sloop's crew. Part of them were actually starved to death; and some lost their hands and feet by the frost, which had mortified, and dropped off.

From the relation of Captain Fox, this unfortunate gentleman and his fellow-sufferers had to contend with a severe and boisterous element in a small and open boat, which could scarcely withstand the fury of the sea, that was frequently bursting in upon them, and which every moment threatened to founder their crazy vessel. However, by the mercy of Providence, after three days and nights almost frozen, they at length reached a small bay on the Esquimaux shore, where they landed with considerable risk, the surf running so high upon the beach that it nearly drove the boat high and dry, which was a fortunate circumstance, as it enabled them to save their fire-arms and powder, which otherwise must have been destroyed—the loss of which would have been irreparable.

They withdrew from the beach as well as their cramped and weury limbs would admit, and as the sun had just withdrawn below the horizon, they espied a few wigwams, or Indian huts, at a small distance, skirting a wood. There they approached with the greatest timidity, but found no inhabitants therein. They took up their abode in the largest hut; and having gathered some long grass and wood from the adjacent forest, set fire to it by means of their powder, and laid their wearied limbs around the fire once more to rest.

The next day, Captain Fox and his associates went to explore the country, and ascertain the means of future support. They suddenly met with about half a dozen Indians, who gazed at them with stedfast admiration. Captain Fox at this critical moment laid down his arms, and submissively approached the chief of them. They then made signs for

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the rest to do the same, which they did, and after about half an hour's examination and deliberation, they were desired to follow them. The Indians now took these unfortunate Englishmen to their huts, where they were disposed of as slaves, otherwise they would have been put to death in a most barbarous manner. On this occasion, the calumet of peace was introduced. This is an instrument of great importance here in public transactions. It is intended for smocking tobacco, or some bark, leaf, or herb, when they enter into an alliance, or on any other solemn occasion; this ceremony being considered by them as equivalent to the most sacred oath.

The calumet of peace consists of a red stone, like marble, formed into a cavity resembling the head of a tobacco-pipe, and fixed to a hollow reed. They adorn it with feathers of various colours, and name it the calumet of the sun; to which luminary they present it, in expectation of obtaining a change of weather as often as they desire. They dare not wash themselves in rivers in the beginning of summer, nor taste of the new fruits without performing the ceremony which is called the dance of the calumet.

This dance is performed in the winter in their cabins, and in summer in the open fields. For this purpose, they choose a spot among trees to shade them from the heat of the sun, and lay in the middle a large mat as a carpet, setting upon it the monitor or god of the chief of the company. On the right hand of this image they place the calumet, as their great deity, erecting around it a kind of trophy with their arms. Things being thus disposed, and the hour of dancing come, those who are to sing take the most honorable seats under the shade of the trees. The company is then ranged round, every one, before he sits down, saluting the monitor, which is done by blowing upon it the smoke of their tobacco. Every person next receives the calumet in rotation, and holding it with both hands, dances to the cadence of the vocal music, which is accompanied with the beating of a sort of drum. During this exercise, he gives a signal to one of their warriors, who takes a bow, arrow, and axe from the trophies, and fights him; the former defending himself with the calumet only, and both of them dancing all the while. This mock engagement being over, he who holds the calumet makes a speech, in which he gives an account of the battles he has fought, and the prisoners he has taken; and then receives a cloak, or some other present, from the chief of the

ball. He then resigns the calumet to another, who having acted a similar part, delivers it to a third, who afterwards gives it to his neighbour, till at last the instrument returns to the person that began the ceremony, who presents it to the nation invited to the feast, as a mark of their friendship and a confirmation of their alliance.

The calumet of war is different from that of peace. The pipe and all its ornaments are usually red, or sometimes red only on one side. The size and decorations of the calumet are for the most part, proportioned to the quality of the persons to whom they are presented, and to the importance of the occasion. This instrument is regarded by the Indians with the most superstitious veneration.

As Captain Fox and his associates rendered themselves useful to the Indians in their wars, they in a short time acquired their confidence, and were treated more like friends than slaves. They also assisted them during summer in fishing, which is their chief employment. The winter begins here about Michaelmas, and continues till May, during which time it is extremely cold; but there is seldom any scarcity of provisions, as hares and partridges are in great plenty. At the end of April the geese, bustards, and ducks return thither in such numbers that they kill as many as they please. They also take great numbers of cariborea, or reindeer, in March and April. At this season those animals come from the north 60 leagues along the river, and return home in the months of July and August. For catching them the natives make hedges with branches of trees, in the openings of which they place snares, and when the deer swim the rivers in returning north, the people kill as many of them as they please with cassacs and lances. They fish in summer with nets and take pike, trout and carp, and a white fish resembling a herring, which is reckoned excellent food. They preserve those as well as flesh, by putting them in snow, or freezing them; and they also keep geese, ducks, and bustards in the same manner.

These Indians lead an erratic life, and subsist entirely upon game, seldom staying longer than a fortnight in one place, and hardly missing a day from the chase, even in the greatest storms of snow. At night they return to their temporary huts, which are made of the branches of trees. The smaller game got by traps or snares, is generally the employment of the women and children, such as the martins, squirrels, cats, ermins, &c. while the elks, stags, rein-

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deer, bears, tygers, wild beeves, wolves, foxes, beavers, otters, &c. afford employment to the men. When the latter kill any game for food, they leave it on the spot, and send their wives next day to carry it home, strewing the road from place to place with branches of trees, or moss to serve as a direction.

These Indians by their laws are permitted to have as many wives as they choose: those however, of the lower orders, seldom have more than one or two. The chiefs have a plurality of wives, and their marriages are performed with less ceremony than those of the lower class; they are satisfied with sending for the father of the girl of whom they have made choice, and declaring to him that they have placed her in the rank of their wives. The marriage is then concluded, and they make a present to the father and mother. Although they have several wives, they keep only one or two at a time in their cabin; the others remain with their parents, where they have access to them when they think proper.

There are certain seasons of the moon when these men do not visit their wives. Jealousy enters so faintly into their breasts, that many find no difficulty in lending their wives to their friends. This indifference in the conjugal union arises from the liberty which they have of changing when they please, provided their wives have had no children by them; for if there are any born in the marriage, nothing but death can separate them.

In winter these Indians, before they go abroad, rub themselves all over with bear's grease, or that of beavers. Their covering is made of beaver's skin, from which the fur has been taken off. They also wear a kind of boots, or stockings of beavers' skins with the fur inwards, well rubbed with the oil of that animal, which never freezes. Over those is an oiled skin, laced about their feet, which not only keeps out the cold, but likewise the water, when there is no ice nor snow.

In summer they go naked, but always rub themselves with oil or grease to prevent their being scorched by the sun, or molested by the mosquitoes, which would otherwise be very troublesome.

The soil and climate differ greatly in the several countries adjoining to the Bay. The East Main, from Slude River to Hudson's Streight, is the least known, there being no factories established here for trade, although the country abounds

with the best sable and black fox skins. Here the Nodway or Esquimaux Indians live, who are almost perpetually persecuted by the more southern Indians. They are of a white complexion, not copper coloured as the other Americans, and have beards growing up to their eyes. In winter they live in caves under the snow, they feed upon seals and dried fish, and drink of the same oil that they use for their lamps, with which they also anoint their bodies.

Their huts or cabins are made of stakes of wood driven into the ground, and covered with branches of trees or reeds. They lie on the floor, either on mats or the skins of wild beasts. Their dishes are of timber, but their spoons are made of the skulls of wild oxen, and their knives of flint. A kettle and a large plate constitute almost the whole utensils of the family. Their diet consists chiefly in what they procure by hunting; and segamite, or pottage, is likewise one of their most common kinds of food. The most honourable furniture amongst them is the scalps of their enemies; with those they ornament their huts, which are esteemed in proportion to the number of this sort of spoils.

The only occupation of the men is hunting and war, agriculture being left to the women. In eating and drinking, they observe neither decency or bounds. They are extremely grave in their deportment upon any serious occasion, observant of those in company, and respectful to the old. There is no people among whom the laws of hospitality are more sacred; their houses, their provisions, even their young women are not enough to oblige a guest. To those of their own nation; they are likewise very humane and beneficent, but to their enemies abroad, or those who have privately offended them at home, they are implacable. No length of time is sufficient to extinguish an Indian's resentment, he conceals his passion till a convenient opportunity occurs, when he exercises the most shocking barbarities on the obnoxious person, even to the eating of his flesh.

Liberty in its full extent, is their darling passion, and their education is directed in such a manner as to cherish this disposition to the utmost. Children are never, upon any account, chastised with blows, and they are seldom even reprimanded. Reason, they say, will guide their children when they come to the use of it, and before that time their faults cannot be very great; but blows might damp their free and martial spirit by the habit of a slavish motive

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to action. When grown up, they experience nothing like command, dependance, or subordination ; even strong persuasion is industriously withheld by those who have influence among them.

On the same principle, they know no punishment but death ; and this capital retribution, which they sometimes inflict, is rather the consequence of a sort of war declared against a public enemy, than an act of judicial power executed on a citizen. This free disposition is general, and though some tribes are found with a head whom we call a king, his power is rather persuasive than coercive, and he is revered as a father, more than feared as a monarch. He has no guards, no prisons, no officers of justice. The other forms of government, which may be considered as aristocratical, and are most common in North America, have no greater power. Among some tribes there is a kind of nobility, who, when they come to years of maturity, are entitled to a place and vote in the councils of their nation. But amongst the five nations, or troquois, the most eminent commonwealth in North America, and in some other nations, the only qualifications absolutely necessary for their head men, are age, experience, and ability. For the most part, however, there is in every tribe some particular family, which is the object of peculiar respect.

Their great council is composed of those heads and tribes of families, with such others whose capacities have raised them to the same degree of consideration. They assemble in a house, which they have in each of the towns for the purpose, upon every solemn occasion. Those councils are open to the public ; and here all such matters concerning the state are proposed, as have already been digested in the secret councils, at which none but the head men assist. The chiefs seldom speak much in public assemblies, thinking such a practice beneath their dignity ; but on these occasions, they employ a person who is called their orator. The address of this delegate consists mostly in giving an artful turn to affairs, and expressing their thoughts in a bold, figurative manner, accompanied with suitable action.

When any business of consequence is transacted, they appoint a feast upon the occasion, of which almost the whole nation partakes. At those feasts, if they do not consume all the victuals, the remainder is thrown into the fire ; for they regard this element as sacred. Before the entertainment is ready, the principal person begins a song, the subject of

which is, the fabulous or real history of their nation, or any remarkable events that have happened; and the rest sing in rotation, the company, in the mean time, all joining in a dance to the music. No solemnity or public business is conducted without an entertainment of this kind. To assist their memory, they have belts of small shells, or beads of different colours, each representing a particular object, which is marked by their colour and arrangement. At the conclusion of every subject on which they discourse, when they treat with a foreign state, they deliver one of those belts, for if this ceremony should be omitted, all that they have said passes for nothing. Those belts are carefully deposited in each town, as the public records of the nation; and to them they occasionally have recourse when any public contest happens with a neighbouring tribe.

Though the Indian women generally bear the most laborious part of domestic oeconomy, their condition is far from being so slavish as it appears. On the contrary, the greatest respect is paid by the men to the female sex. The women even hold their councils, and have their share in all deliberations which concern the state. The women are remarkable for their chastity after marriage, but not before. They are not prolific, seldom producing more than two or three children. No man among them is held in great esteem unless he has increased the strength of his country with a captive, or adorned his hut with the scalp of one of his enemies.

After Captain Fox and his associates had assisted these Indians in a battle with a neighbouring tribe, notice was received by couriers of a treaty of peace, and a day was appointed for receiving the ambassadors. The grand chief then gave orders to the master of the ceremonies to make the necessary preparations on this occasion. They began by naming those who were to entertain each day the strangers, for the chief was never at this expence. The chief's seat was adorned with feathers, and rudely painted; the ground was covered with large mats.

On the appointed day, the people were all assembled. The masters of the ceremony arranged the princes, the chiefs, and the ancient chiefs of family, near the grand chief, upon benches allotted for them. When the ambassadors arrived within the distance of five hundred yards from the grand chief, they stopped, and sung the song of peace. The embassy consisted usually of thirty men and

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six women. Six of the best proportioned, and having the strongest voices, marched in front ; they were followed by the rest, who likewise sung, regulating the cadence by the *chichicoua*.

When the chief desired them to approach, they immediately advanced ; they who had calumets sung and danced with much agility, turning around each other, and sometimes presenting themselves in front, but always with violent movements, and extraordinary contorsions. When they entered into the circle, they danced around the seat on which the chief was placed ; they rubbed him with their calumets from the feet to the head, afterwards moving backwards until they rejoined those of their suite. They then filled one of their calumets with tobacco, and holding fire in one hand, and the pipe in the other, they advanced together towards the grand chief, and gave him the pipe to smoke : they pushed the first mouthful to the sky, the second to the earth, and the others towards the horizon ; after which they presented, without ceremony, the pipe to the princes and the other chiefs.

The ambassadors, in token of alliance, came to rub their hands on the stomach of the chief, rubbing at the same time the whole of their own bodies, and placed their calumets before him on small forks stuck in the ground. The ambassador who was particularly charged with the instructions of his nation, delivered an harrangue of an hour in length. When he had finished, a signal was made for the strangers to be seated on benches, arranged near the chief, who answered them by a speech of equal length. The master of the ceremony then lighted the great-pipe of peace, and gave the strangers to smoke, who swallowed the fumes of the tobacco ; they were afterwards conducted to the cabin set apart for them, where they were regaled.

In the evening at sun-set, the ambassadors with the pipe in their hand came singing, in search of the grand chief, and taking him upon their shoulders transported him to the place where their cabin stood. They spread upon the ground a large skin, on which they invited him to sit. One of them posted himself behind, and placing his hands on the shoulders of the chief, agitated his whole body, whilst the rest, sitting around on the earth, sung their warlike exploits. After this part of the ceremony, which was performed morning and evening during four days, the grand chief returned to his cabin ; and the treaty was concluded.

When the council resolves upon war, they do not immediately declare what nation they are determined to attack, that the enemy may not be prepared. The war-kettle however is set on the fire ; the war song and dances commence ; the tomohawk painted red, is sent to all the villages of the nation, and its vallies, with a belt of wampum. The messenger throws the tomohawk on the ground, which is taken up by the most expert warrior among the people to whom it is sent, if they choose to join in the war ; but if not it is returned with a belt of wampum suitable to the occasion. The men and women then join in hideous acclamations, lamenting those whom they have lost, either in war or natural death, and demanding their places to be supplied from their enemies ; thus stimulating the young men to action in the cause of their country.

When by those means the fury of the nation is raised to the highest pitch, the war captain prepares the feast, which consists of dog's flesh. All that partake of this entertainment receive little billets, which are considered as engagements to be faithful to each other, and obedient to their commander. None are forced to the war ; but when any person has accepted a billet, it is death to recede. All the warriors in the assembly have their faces blacked with charcoal, intermixed with streaks of vermillion ; and their hair is plaited up with feathers of various kinds. The chief begins the war song, which having continued some time, he breaks forth with abrupt vociferation into a sort of prayer, invoking the god of war, whom they call Areskoni, to be favourable to their enterprize, and to pour destruction upon the enemy. All the warriors join him in his prayer with shouts and exclamations. The captain then renews his song ; strikes the tomohawk against the stakes of his cottage, and begins the war dance, accompanied with the shouts of the whole assembly.

The day appointed for their setting out on the expedition being arrived, they take leave of their friends, and exchange their clothes, or whatever moveables they have, in token of mutual friendship ; after which they proceed from the town, their wives and female relations walking before, and attending them to some distance. The warriors march all dressed in their finest apparel and most showy ornaments, without any order. The chief walks slowly before them, singing the war song, while the rest observe the most profound silence. When they come up to the women, they deliver them all

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their finery, and putting on their worst clothes, proceed on their expedition.

Every nation has its peculiar ensign or standard, which is generally some beast, bird, or fish. Those among the five nations are the bear, otter, wolf, tortoise, and eagle; and by these names the tribes are usually distinguished. They have the figures of those animals pricked and painted on several parts of their bodies; and when they march into the woods, they commonly, at every encampment, cut the representation of their ensign on trees, especially after a successful campaign, marking at the same time, the number of scalps or prisoners they have taken.

Their military dress is extremely singular. They cut off, or pull out, all their hair, except a spot about the breadth of two English crown pieces near the top of the heads; and entirely destroy their eye-brows. The lock left upon their heads is divided into several parcels, each of which is stiffened and adorned with wampum beads, and feathers of various kinds, the whole being twisted into a form much resembling the modern pompoon. Their heads are painted red down to the eye-brows, and sprinkled over with white down. The gristles of their ears are split almost quite round, and distended with wires and splinters so as to meet and tie together on the nape of the neck. These are strung with ornaments, and generally bear the representation of some bird or beast. Their noses are likewise bored, and hung with trinkets of beads, and their faces painted with various colours, so as to make an awful appearance. Their breasts are adorned with a gorget, or medal of brass, copper, or some other metal; and that dreadful weapon the scalping-knife, hangs by a string from their neck.

Their principal motives for war, are either the glory of victory, or the benefit of the slaves which it may enable them to add to their nation; and they seldom take any pains to give their wars even the colour of justice. It is not uncommon for the young men to make feasts of dog's flesh, and dances, in the midst of profound peace: and wantonly fall upon some neighbouring nation, or surprise their hunters, whom they scalp, or bring home as prisoners. The old men overlook those acts of hostility, as tending to keep up the martial spirit of their people, and inuring them to hardship.

The chief qualities in an Indian, are vigilance and attention, to give and avoid a surprise with patience and strength, and to endure the fatigues which attend it. For those na-

tions being at an immense distance from each other, and separated by a vast desert frontier of almost boundless forests; these must be travelled before they meet with their enemy. They never fight in the open field, but upon some very extraordinary occasion; despising this method as unworthy of an able warrior, and as an affair which is not governed by prudence so much as by fortune. What chiefly assists in discovering the enemy, is their tracks, and the smoke of their fire, which they smell at a distance almost incredible. But as the nations that are attacked have the same knowledge, their great address is to baffle each other in these points. On their expeditions, therefore, they generally light no fire to warm themselves, or prepare their victuals, but subsist on meal mixed with water, and lie close to the ground all day, and march only in the night. As they usually march in files, he that closes the rear, diligently covers with leaves his own tracks, and those of all that preceded him. If any stream occurs in their route, they march into it a considerable way, to foil their pursuers. When they halt to rest and refresh themselves, scouts are sent out on all sides to reconnoitre the country, and beat upon every place where they suspect an enemy may lie hid. In this manner they often enter a village when the strength of the nation is employed in hunting, where they massacre all the old men, women, and children, and make as many prisoners as they can manage.

When they discover the enemy, their way is to throw themselves flat on their faces amongst the withered leaves. They generally let a part pass unmolested, and arising themselves a little, take aim, being excellent marksmen. Then setting up a most tremendous shout, which they call the war cry, they pour a storm of musket balls upon the enemy, for those nations which have commerce with the Europeans have long since laid aside the use of bows and arrows. The party attacked returns the same cry, and every man immediately covers himself behind a tree, from which they continue the engagement.

After fighting in this manner some time, the party which has the advantage, rushes out of its cover, bearing in their hands small axes, which they dart with the greatest address and dexterity. They then redouble their cries, intimidating the enemy with menaces, and encouraging each other. Being now come hand to hand, the contest is soon decided, and the conquerors satiate their savage fury with the most shocking insults and barbarities to the dead.

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The fate of their prisoners is most dreadful. During the greater part of their journey homewards, they suffer no injury, but when arrived in the territories of a conquering state, or those of its allies, the people from every village come out to meet them, and think that they shew attachment to their friends by the inhuman treatment of the unhappy prisoners, whom they bruise and wound in a most dreadful manner. The conquerors manage their march so as not to enter their town till towards evening. Next morning at day break they dress their prisoners in new cloaths, adorn their heads with feathers, paint them with various colours, and put into their hands a white staff, tasseled round with the tails of deer. The commander of the expedition then gives as many yells as he has taken scalps or prisoners, and all the inhabitants of the place assemble at the water side, if situated near a river; as soon as the warriors appear four or five of their young men, well clothed, get into a canoe if they come by water, or otherwise march by land; the two foremost carrying each a calumet, and singing all the while, advance towards the prisoners, whom they lead in triumph to the village. The war captain then waits upon the head men, and in a low voice delivers an account of the expedition, which having done, the public orator relates the whole to the people. Before they resign themselves to the joy which the victory occasions, they lament the friends whom they have lost. The parties most nearly concerned are apparently afflicted with sorrow, but as if disciplined in their grief, upon the signal of rejoicing, in a moment all tears are wiped from their eyes, and they break forth into marks of the most extravagant joy.

Meanwhile the fate of the prisoners remain undecided until the old men meet. It is usual to offer a slave to each house that has lost a friend. The person who has taken the captive attends him to the door of the cottage to which he is delivered, and with him gives a belt of wampum to shew that he has fulfilled the purpose of the expedition in supplying the loss of a citizen. The people belonging to the family take a view of the present which is made to them, and according to caprice, the resentment for the loss they have sustained, or their natural barbarity, either receive him into the house, or sentence him to death. If the latter be his fate, they throw away the belt with indignation, after which it is beyond the power of any person to save him. The whole tribe is then assembled, a scaffold is erected, to which

they tie the prisoner, who opens his death song, and prepares for the ensuing scene of cruelty with astonishing fortitude. The tormentors laying hold of the devoted victim, begin to exercise their brutal fury on the extremities of his body, and gradually approach the trunk. One plucks out his nails by the roots, another takes a finger or a toe in his mouth, and tears off the flesh with his teeth; a third thrusts the mangled parts into the hole of a pipe made red hot, which he smokes like tobacco. The next pounds his fingers and toes between two stones; they make circular incisions round his joints, and large gashes in the fleshy parts of his limbs, which they afterwards tear with red hot irons, Then pulling off the flesh bit by bit, they devour it with great greediness, besmearing their faces at the same time with the blood, in a frenzy of enthusiasm. They next proceed to twist the bare nerves and tendons about an iron, tearing and snapping them, while others are employed in pulling and extending the limbs in every way that can increase the torment. This scene of horror often continues five or six hours. They then frequently unbind him to give a pause to their fury, and to refresh the strength of the sufferer. After this interval he is again fastened to the frame, and they renew their cruelty. They stick him all over with small matches of wood, that easily take fire, but burn slowly; at the same time running sharp reeds into every part of his body. They drag out his teeth with pincers and thrust out his eyes. After having so mangled the body, that it is all but one wound, after having mutilated the face in such a manner as to carry nothing human in it, and after having peeled the skin from the head, and thrown red hot coals or boiling water on the skull, they once more unbind the wretch, who staggering with pain and weakness, and assaulted on every side with clubs and stones, runs hither and thither in all the anguish of torture, until one of the chiefs, either out of compassion or weary of cruelty, puts an end to his life with a club or a dagger. The body is then put into the kettle to be prepared for a savage feast, with which this shocking tragedy concludes.

If none of the bye-standers are inclined to lengthen out the torments of the prisoner, he is either shot to death with arrows, or inclosed in dry bark to which they set fire. On the evening succeeding the scenes they run from hut to hut, striking with small twigs the walls, the roof, and the furniture, to prevent his spirit from remaining within their dwellings, to take vengeance of their cruelty.

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The prisoners who have the good fortune to please those to whom they are offered, are immediately adopted in the family, and suffer no other restraint than that of not being permitted to return to their own country.

But if they have been unsuccessful against their enemies, things wear a quite different face. They then enter the village without ceremony by day, with grief and melancholy in their countenances, keeping a profound silence; or if they have sustained any loss, they enter in the evening, sounding the death whoop, and naming those they have lost, either by sickness or the enemy. The village being assembled, they sit down with their heads covered, and all weep together without uttering a word for a considerable time. When this silence is over, they lament aloud for their companions, and every one wears the appearance of mourning for several days.

The loss of any person, whether by natural death or war, is lamented by the whole town to which he belongs. On such an occasion no business is transacted, however pressing, till all the pious ceremonies due to the dead are performed. The body is washed, anointed, and painted; then the women lament the loss with hideous howlings intermixed with songs which celebrate the great actions of the deceased and his ancestors. The men mourn in a less extravagant manner. The whole village is present at the interment, and the corpse is habited in their most sumptuous ornaments. Close to the body of the defunct are placed his bows and arrows, whatever he valued most in his life, and a quantity of provisions for his subsistence on the journey which he is supposed to take. This solemnity, like every other, is attended with feasting. The funeral being ended, the relations of the deceased confine themselves to their huts for a considerable time to indulge their grief. After an interval of some weeks they visit their grave, repeat their sorrow, new clothe the remains of the body, and act over again all the solemnities of the funeral.

Among the various tokens of their regard for their deceased friends the most remarkable is what they call the feast of the dead, or the feast of souls. The day for this ceremony is appointed in the council of their chiefs, who give orders for every thing which may enable them to celebrate it with pomp and magnificence; and the neighbouring nations are invited to partake of the entertainment. At this time all who have died since the feast of the first, are taken out of

their graves. Even those who been interred at the greatest distance from the villages, are diligently sought for, and conducted to this rendezvous of the dead, which exhibits a scene of horror beyond the power of description. When the feast is concluded, the bodies are dressed in the finest skins which can be procured, and after being exposed for some time in this pomp, are again committed to the earth with solemnity, which is succeeded with funeral games.

Controversies among the Indians are few, and quickly decided. When any criminal matter is so flagrant as to become a national concern, it is brought under the jurisdiction of the great council, but in ordinary cases the crime is either revenged or compromised by the parties concerned. If a murder be committed, the family which has lost a relation prepares to retaliate in that of the offender. They often kill the murderer, and when this happens, the kindred of the last person slain look upon themselves to be as much injured, and to have the same right to vengeance as the other party. In general, however, the offender absents himself, the friends send compliments of condolence to those of the person that has been murdered. The head of the family at length appears with a number of presents, the delivery of which he accompanies with a formal speech. The whole ends, as usual, in feastings, songs, and dances.

If the murder is committed by one of the same family or cabin, that cabin has the full right of judgement within itself, either to punish the guilty with death or to pardon him, or to oblige him to give some recompence to the wife or children of the slain. Instances of such a crime however very seldom happen, for their attachment to those of the same family is remarkably strong, and is said to produce such friendships as may vie with the most celebrated in fabulous antiquity.

These people hold the existence of a Supreme Being eternal and incorruptible; but satisfied with acknowledging this doctrine, which is traditionary among them, they pay him no sort of homage. Some worship the sun and moon, and most of them believe in invisible beings and demons, who they suppose immediately to preside in human affairs, and to whom they make an oblation of their first fruits. They universally hold that the soul is immortal, but that the happiness which it enjoys in the next world is of the sensual kind. In this assurance they meet death with the greatest indifference and composure.

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They are great observers of omens and dreams, and place great dependence upon their diviners, augers, and magicians who also discharge the offices of priests and physicians. Almost every disease is healed in the same manner; the practise most universal is to inclose the patient in a narrow hut, in the midst of which is a stone red hot. On this they sprinkle water till he is well soaked with the warm steams, when they hurry him from the bagnio and plunge him suddenly into the next river. This process is repeated as often as they judge necessary, and extraordinary cures are sometimes performed by it; but it frequently happens likewise that the person dies under the operation. They have also the use of some specifics, said to be of great efficacy, but the power of which they chiefly ascribe to the magical ceremonies that accompany their administration.

After a stay here of near two years, Captain Fox and his fellow-captives began to be weary of their situation, and desirous of seeing again their native home. On this subject they continually consulted together, as they were under no restraint, having been adopted, according to their custom, by the families which had received them, and having, as before intimated, rendered themselves useful by their services. Still it appeared a life of slavery; destitute of relations, and the comforts of society. Sometimes it was hinted by one of the party, that they should make their escape, and, by travelling, endeavour to return home. But Captain Fox, who was at this time perfectly well acquainted with the dispositions of the natives, always opposed this project. He remarked, that they should in all likelihood be pursued and overtaken, when a torturing death would be their inevitable fate; but if they had the good fortune to effect their escape, the difficulties which they must encounter, would, he feared, render their return to England impossible. He therefore advised his friends to trust still in Providence, who might, when least expected, bring to pass their wishes.

Thus it happened accordingly. While the Captain and his associates were one day ruminating on their situation, a party of Indians came to them in great haste, and told them they must come with them, by desire of their chief, to converse with some of their countrymen, who had arrived in a very large canoe. Captain Fox immediately conjectured that it was an English vessel, "and gladness now began to dawn." Hope was not disappointed. An account of the

mutiny had reached England by the wreck of the *Industry*, and the confession of one of the surviving mutineers. A vessel had been speedily fitted out by the *Hudson's Bay Company*, which fortunately touched near this island, in quest of Captain Fox, the commander of which, Thomas Smith, and some of his men, ventured to land, and by presents obtained the favour of the natives. As soon as Captain Smith had learned the situation of our sufferers, he invited them and the Indians, to whom they belonged, on board his vessel, when he found means of amicably releasing his countrymen from their bondage, by making the parties, who had adopted them, suitable remuneration.

Captain Fox and his men, having been supplied with necessaries by Captain Smith, they proceeded to the coast of Greenland. Having staid awhile at Bottle Cove, they resumed their voyage, which, for several days, was retarded by contrary winds: they were, however, in the course of time, relieved from their fears by a safe anchorage in the river Thames.

Providential Escape and Sufferings

OF

CAPTAIN BOYCE.

CAPTAIN BOYCE, who for many years enjoyed the highly honorable situation of Lieutenant Governor of Greenwich Hospital, and died in 1774, was, in the early part of his life, employed in the merchants' service. In the year 1727 he was second mate of the *Luxborough*, a ship belonging to the South Sea Company. In that year the most terrible of all misfortunes befel the above-mentioned vessel, of which, and the subsequent distresses, we have the following melancholy account from Captain Boyce himself.

On the 23d of May, 1727, we sailed from Jamaica, and on Sunday, the 25th of June, were in the latitude of 41 deg. 45 minutes N. and in the longitude of 20 deg. E. from Crooked Island, when the galley was perceived to be on fire in the lazaretto. It was occasioned by the fatal curiosity of two black boys, who, willing to know whether some liquor spilt on the deck was rum or water, put the candle to it, which rose into a flame, and immediately communicated itself to the barrel from which the liquor had leaked. It had burned some time before it was perceived, as the boys were too much intimidated

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to discover it themselves, having tried all means to extinguish the fire in vain. We hoisted out the yawl, which was soon filled with twenty-three men and boys, who jumped into her with the utmost eagerness. We had not a morsel of victuals, nor a drop of water; no mast, no sail, no compass to direct our course, and above one hundred leagues from any land. We left in the ship sixteen men, who all perished with her. On the two first days it blew and rained much, but the weather coming fair on the third day, the 28th, as kind Providence hath hitherto wonderfully preserved us, we began to contrive the means of making a sail, which we effected.

Knowing, from our observations, that Newfoundland bore about north, we steered, as well as we could, to the northward. The fourth or fifth night a man, Thomas Croniford, and the boy that unhappily set the ship on fire died; and in the afternoon of the next day three more men expired, all raving mad, crying out lamentably for water. The seventh day our numbers was reduced by death to twelve. The next night the wind being about E. N. E. blew very hard, and the sea running high, we scudded right before it, with our small sail half down, expecting every moment to be swallowed up by the waves.

July 5th Mr. Guishnot died, and on the 6th died Mr. Steward (son of Dr. Steward, of Spanish Town, in Jamaica) and his servant, both passengers. In the afternoon we found a dead duck, which looked green and not sweet. We eat it, however, very heartily, not without our thanks to the Almighty; and it is impossible for any, not in the like circumstances, to imagine how pleasant it was to our palate at that time, which at another would have been offensive both to our taste and smell.

On the seventh day of July, at one in the afternoon, we saw land about six leagues off. At four o'clock another man died, whom we threw overboard to lighten the boat. Our number was then reduced to seven. The sight of land, however, gave us strength to row, which we had not for four days before, and most, if not all of us, must infallibly have perished that very night, if we had not reached the land. Our souls exulted with joy and praises to our Almighty Preserver.

About six o'clock we saw several shallops fishing, for which we steered, having a fine gale of wind right on shore. We went, with sail and oars, about three or four knots; when we came so near, that we thought one of the shallops could hear us (being just under sail, and going in with their fish) we hallowed as loud as we could; they at length heard us, and lowered their

sail. When we approached pretty near them they hoisted it again, and were going away from us ; but we made such a dismal and melancholy noise that they brought to and took us in tow. They told us that our aspect was so dreadful that they were frightened at us. They gave us meat bread and water ; we chewed the bread small, and then, by mixing it with water, got it down with difficulty,

During our voyage in the boat, our mouths had been so dry, for want of moisture for several days, that we were obliged to wash them with salt water every two or three hours, to prevent our lips glueing together. We always drank our own water ; and all the people drank salt water, excepting the captain, the surgeon, and myself. In foggy weather, the sail having imbibed some moisture, we used to wring it in a pewter bason, which we found in the boot. Having wrung it as dry as we could, we sucked it all over, and used to lick one another's clothes with our tongues. At length we were obliged, by inexpressible hunger and thirst, to eat a part of the bodies of six men, and drink the blood of four. A little food sufficing us, and finding the flesh very disagreeable, we confined ourselves to the hearts only. Finding ourselves now perishing with thirst, we were reduced to the melancholy, distressful, horrid act of cutting the throats of our companions, an hour or two after they were dead, to procure their blood, which we caught in the pewter bason, each man producing about a quart. At eight o'clock at night we got on shore in Old St Lawrence harbour, in Newfoundland, where we were kindly received by Captain Lecrass, of Guernsey or Jersey, then admiral of the harbor. Our captain, who had been speechless thirty-eight hours, died about five o'clock the next morning, and was buried with all the honors that could be conferred on him, at that place.

Thus out of the unfortunate crew of the Luxborough, it appears that sixteen perished with the ship, sixteen died with hunger, and only seven lived to get on shore, one of whom, the captain, died a few hours afterwards.

The boat in which the survivors reached Newfoundland, after traversing a distance of about one hundred leagues, was only sixteen feet long, five feet three inches broad, and two feet three inches deep.

It is related of Captain Boyce, that from the year 1727 to his death, he annually observed a strict and solemn fast on the 7th of July, in commemoration of his arrival in Newfoundland, after the dreadful hardships he had endured in consequence of the loss of the Luxborough.

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